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THE ENIGMA OF THE MAYAS: THE FOREFATHERS OF THE AMERICAN INDIAN.

This article was taken from the August 20th, 1932, issue of "The Literary Digest", Vol. 114, No. 8. "The Literary Digest" is America's elite, leading weekly magazine.

After reading this article, please read the articles herein entitled "The Book of Mormon — Its Purport and Message" and "Rabbi Praises Book of Mormon."

Who were the people that built populous cities and great temples in what are now the jungles of Yucatan and Guatemala? And what has become of them?

Twenty centuries ago they were more advanced in civilisation, in some respects, than our European ancestors. Did a great epidemic destroy them?

Did climatic changes make it impossible for them to raise food? Did their priests require them to emigrate?

Nobody knows, says Henry de Varigny, writing in the *Journal des Débats* (Paris). The whole problem, he believes, remains an unsolved puzzle. He writes: "When America was discovered, and

The picture of the hill in the block above (excluding the stars) is of the HILL CUMORAH, located in western New York State, America. Here Joseph Smith found the gold plates in 1823 which have since proved to be the records of the peoples who inhabited the American Continent from B.C. 2200 years to A.D. 421 years, known as the Book of Mormon. These plates were translated by Joseph Smith at the

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as its exploration progressed, during about three hundred years, the impression was that the New World had contained nothing resembling a civilisation. There were only barbarous populations—savages, paleolithic men. At least, only such were encountered.

“A revision of this opinion was necessary when Europeans came to know Central America, and particularly Yucatan, principally by the work of J. L. Stephens, who in a book now very rare, published in 1841, proved that in Yucatan had lived a race that had attained a certain degree of civilisation. At least it had an architecture, a sculpture, a hieroglyphic writing, and put up monumental structures.

“This Maya civilisation (it used to be called Aztec) must have had in America the same importance as the Greek in the European world, and perhaps about the same time—but in a much smaller region. It has much occupied a number of ‘Americanists’—Charnay, Brasseur de Bourbourg, and others still, and constitutes an enigma to which O. G. S. Crawford’s review *Antiquity* devotes an interesting study by J. Leslie Mitchell. The problem relates to the cause of the disappearance of the Maya civilisation. For this, born nearly 2,000 years ago, had perished before Columbus and Cortez, and its history embodies the curious fact that the primitive Maya empire had disappeared at this time, and had been replaced, in the same region, by a second empire, also defunct.”

Various theories, says Mr. Varigny, have been elaborated to explain the birth of the earlier empire; some invoke the mythical Atlantis, while Elliot Smith supposes an extension of ancient Egypt

across the Pacific. Whatever the facts, more than 2,000 years ago a people existed in Central America, coming from no one knows where, having a written language and a highly developed calendar, and having built considerable structures seeming to have been temples, observatories, and libraries. He goes on:

“On the other hand, of their individual dwellings nothing remains; the materials doubtless were perishable. Mathematics must have been highly developed by the Mayas, and they seem to have invented the zero a thousand years before the European mathematicians.

“Their architecture shows no remarkable technique, and their statues give the impression of sculptured columns.

“Religion seems to have had an important influence on their monuments and sculptures. It would seem, to judge by these, that the population must have comprised two types and two distinct races—the dominant and the dominated.

“The surprising thing in the history of the Maya empire is that it seems not to have yielded to force; its cities were simply abandoned. And they were densely peopled; they must have contained millions. What became of them?

“Why did the Maya empire disappear? What caused the vanishing of this civilisation that was so advanced in science and in artistic ability? Here is a question that has been much discussed, as *Antiquity* shows—but without arrival at any agreement.

“Evidently it is always possible to suppose invasions and the destruction of a higher civilisation by a more savage one. This has taken place before. There is always a savage element in society, and perhaps, as has already been said, the

age of 25 years by the gift and power of God, and the translation was first published to the world in book form in 1830, over 100 years before the article *The Enigma of the Mayas* was written by people wholly un-connected with the Church of Jesus Christ of Latter Day Saints. This article confirms the *Book of Mormon* in many ways, especially as to time element—the Egyptian origin of the people—the influence of religion in their lives—building of temples and structures—the destruction of a higher civilization by a more savage one—a written language—abandonment of cities. The riddle or puzzle or unaccountable phenomenon of the ancient civilization suggested by this article is answered by the clear and plain *Book of Mormon*.—D.

Maya empire contained two ethnic strata.

"A widely held opinion is that Maya agriculture was extremely primitive—not able to support a too abundant and continually increasing population. It is believed that they lived mostly on Indian corn, and raised it around their cities. As the soil became impoverished, they sought new regions far from the centres of population, and the wild vegetation took possession of the abandoned fields and interfered with food transportation, so that the cities were abandoned for new sites where new buildings were erected, which often lasted less than a century.

"Again, it is asked whether the priestly caste did not prescribe these removals, for motives now obscure. Some invoke epidemics. Others think that a change of climate about the seventh century took place on the Pacific coast, so that the rainfall was greatly diminished there, while it increased in Yucatan, changing the country into marshes unfavourable to agriculture, but favouring mosquitoes and malaria. We may take our choice, but proof is difficult to obtain, and the fall of the Mayan civilisation remains an enigma."

Rabbi Praises Book of Mormon.

Facts Agree Historically with Findings in the East.

"Historically, the Book of Mormon coincides exactly with my findings as a result of 16 years study of ancient history and languages," Rabbi Jerome Widisky, of the Beth Aaron Temple, Boston, Massachusetts, declared recently.

Rabbi Widisky is making a tour of the nation in lecturing on the Jewish Talmud and Code. "There is some doctrine in the Book of Mormon with which I do not entirely agree, but taking the book as a whole, as to history, doctrine and proper translation and use of words, I should say the book is 80 per cent. correct," the Rabbi added.

Rabbi Widisky has just finished a complete translation of the Talmud and the Jewish code, into the English language. It is the first time that a complete trans-

lation has been made from these volumes into any language, the Rabbi said.

The entire work consists of 20 volumes of Talmud and 14 volumes in the Jewish code, which is now being printed at a cost of more than half a million dollars, he said. Fourteen volumes of Talmud have been translated into German.

The Talmud, the Rabbi explained, is a translator for the Old Testament. In order to make a complete explanation of these historical occurrences, it was necessary to make a complete study of the Book of Mormon, as well as other books, and it was found necessary to mention the name several times in the book, the visitor said.

The translations are not intended for Jewish people alone. They will be sold at cost, as the plan is not to make money.

—*Deseret News.*

The Book of Mormon — Its Purport and Message.

Address over Radio Station KSL, Sunday Evening, 10th July, 1932.

By Dr. Frederick J. Pack,
Professor of Geology, University of Utah.

By reason of what has been said on former occasions it is now generally known to those who are listening that the Book of Mormon purports to be a record of God's dealings with certain people on the American Continent; moreover, that Joseph Smith claims to have received this record, engraved on plates of gold, from the hands of the angel Moroni. Moroni, according to account, was the last of the Book of Mormon historians, also the keeper of the records since the time of their completion early in the fifth century A.D. Joseph Smith asserts that he translated the plates by the gift and power of God. Three witnesses, Oliver Cowdery, David Whitmer, and Martin Harris, bore life-long testimony that they too saw the plates and the engravings thereon, also that the voice of God declared unto them that they had been Divinely translated. In the present lecture attention will be confined to a brief summary of the Book of Mormon message. Time will not be available for more than

very short comment. We therefore proceed at once to the narrative.

DEPARTURE FROM JERUSALEM.

The account begins in the city of Jerusalem about 600 B.C., in the reign of the Jewish King Zedekiah. It tells of God's message to a devout Israelite by the name of Lehi in which he was warned to depart with his family from the city of Jerusalem. Obedient to this warning Lehi, with his wife Sariah and their four sons, Laman, Lemuel, Sam and Nephi, set out for the wilderness in the direction of the Red Sea. It appears that the two elder sons, Laman and Lemuel, were not sympathetic with the proposed journey and accordingly gave other members of the party no little trouble and annoyance. Nephi, on the other hand, was willingly obedient to the commands of God, and thus brought upon himself the militant opposition of his elder brothers.

The journey had been pursued only a short time when Lehi received a command from the Lord to send his sons back to Jerusalem for the purpose of obtaining a record of the Jews and a genealogy of their fathers which were engraved upon plates of brass. This task, in course of time, they were successful in accomplishing. Later, in response to another command from God the sons of Lehi returned to Jerusalem and persuaded Ishmael and his family of sons and daughters to join them. The Brass Plates, it appears, were obtained by Lehi and his people primarily for the purpose of preserving their knowledge of God's dealings with their fathers, also for the effect that a written language would have in perpetuating their civilization.

THE OCEAN VOYAGE.

After travelling in the wilderness for a period of eight years the colony reached the seashore at a place rich with fruit and honey. Here, under instruction from the Lord, they built a ship which was later used in crossing the ocean to the Land of Promise (America). Neither the route that they travelled nor the point at which they landed is well known, although much of their later development probably took place within the general vicinity of the narrow neck of land which connects North and South America, for

it was later said by one of their writers that the distance from the sea on the west to the sea on the east was one "day's journey for a Nephite."

THE PROMISED LAND.

The Promised Land was regarded by these people as the most desirable place in the world, for the Lord gave them assurance that if they were obedient to his commands they would prosper almost without limit, whereas if they should fall into sin and transgression it would not be a land of promise unto them. This high regard for the American continent is repeatedly expressed through the entire period of their history. Indeed one of their prophets made the declaration that it should be preserved as a land of liberty and blessing for all those who heed God's council. The esteem in which these people held the American continent is doubtless accountable in part for the profound respect in which it is held by the Latter-Day Saints.

PRE-COLUMBUS HORSES.

It is instructive to observe that among the animals which were found in the Land of Promise by Lehi's colony was the horse (I Nephi 18:25). Now it may be recalled by my hearers that no horses were found in America by Columbus or other early explorers. A little later, however, they were introduced by the Spanish, and shortly thereafter became extremely numerous. The unanimous opinion of scientists at the time of the publication of the Book of Mormon, 1830, was that horses were native to the Old World and did not exist in America until they were brought here by the Spanish invaders. Indeed, statements in the Book of Mormon to the effect that horses were here even before the beginning of the Christian era were used by the critics of Joseph Smith as a supposedly irrefutable argument against him. By a strange combination of circumstances, however, within four years after the publication of the Book of Mormon, Charles Darwin, the great naturalist, found the remains of pre-Columbus horses in the Pampa of South America (see *Natural History and Geology of the Countries Visited During the Voyage of H. M. S. Beagle Round the World*, Vol. I., pp. 165-166; published by

Harper & Brothers, New York, 1846). Later fossil horses were found abundantly in nearly every part of the American continent. For a time it appeared, however, that early American men and horses did not live contemporaneously, since evidences of their existence were not found together. Within the last year, however, the American Museum of Natural History has proved this opinion fallacious by finding the artifacts of man and the bones of horses in one or more caves of New Mexico. In passing may I remind my hearers that evidence such as this is strongly supportive of Joseph Smith's claim to Divine origin for the Book of Mormon. But we must return to the narrative.

NEPHITES AND LAMANITES.

The dissension exhibited by the elder sons of Lehi immediately after departing from Jerusalem was continued throughout the ocean voyage and became even more pronounced after the company reached the Promised Land. Meantime Nephi, one of the younger sons, had become unusually valiant in the cause of God. Indeed after his father's death he assumed leadership of the righteous members of the party and in response to a Divine command led them into the wilderness, away from those who sought their lives. In course of time they settled at a place which they called Nephi. Here they built a temple, the workmanship of which is described as exceedingly fine. Soon thereafter the two factions became known as Nephites and Lamanites, so named for their respective leaders. Generally speaking the former were obedient to the commands of God, whereas the latter preferred darkness rather than light.

Then followed a period of several hundred years during which the Nephites and the Lamanites were only occasionally at full peace with one another. Meanwhile numerous prophets appeared among them, teaching them the commandments of God and warning them of the results of disobedience. It is worthy of note that these prophets exhibited a far keener grasp of the forthcoming Gospel of the Redeemer than did any of the Old Testament prophets on the eastern hemisphere.

DISCOVERY OF ZARAHEMLA.

At a slightly later time, Mosiah a righteous man among the Nephites, gathered together all who would go with him and departed from the land of Nephi into the wilderness. The recorder of events states that they were led by preachings and prophesyings and admonished continually by the word of God until they discovered a people, known as the people of Zarahemla, who had come "out from Jerusalem at the time that Zedekiah, King of Judah, was carried away captive into Babylon" (Omni 15). The people of Zarahemla had brought no records with them and in consequence their language had become corrupted to such an extent that Mosiah and his associates could not understand them. They even denied the existence of God. Mosiah, however, taught them his language, also a knowledge of the Lord. Later he became their leader. From this time forward the history of the people of Zarahemla is intimately interwoven with that of the people of Nephi, although for a short time the two colonies had little knowledge of one another.

THE JAREDITES.

Subsequently back in the land of Nephi, the leader had become concerned for the safety of his own people, because of the Lamanites, and had sent a party in search of the people of Zarahemla to obtain help from them. The searching party, however, was not successful in finding the land of Zarahemla, but instead they found a land of vast ruined buildings, also bones of men and beasts. As proof of what they found they brought back with them twenty-four gold plates filled with strange engravings. They also brought with them breastplates made of brass and copper, together with swords the blades of which were cankered with rust. Eventually, when the records were translated they proved to be the history of a people who came to America from the land of Babylon about fifteen hundred years before the people of Lehi left Jerusalem. After arriving in America, these people, known as the Jaredites, prospered greatly. They built vast buildings and otherwise attained a high degree of civilisation.

Finally however, as a result of wickedness and warfare this mighty people became extinct. The last remaining survivor, one Coriantumr, is said to have lived with the people of Zarahemla nine moons.

Thus the Book of Mormon gives account of three colonies that came to the American continent, one from the land of Babylon, about 2100 B.C., one from Jerusalem, 600 B.C., and another from the same place some eleven years later. It does not appear improbable that other peoples may have been present on the continent at the same time. The total absence of roads except in the immediate vicinity of the colonies would have made it possible for people to live relatively close together, each unaware of the other's existence.

FORE-KNOWLEDGE OF THE SAVIOUR'S COMING.

Outstanding in the entire Book of Mormon record however, is the message of Jesus Christ and his visitation to the American continent. The early Nephites were even better informed than the children of Israel concerning the coming of the Redeemer since they not only had in their possession the Brass Plates upon which were engraved the five books of Moses, the words of the Prophets, and a record of the Jews down to the beginning of the reign of Zedekiah, but their own prophets were particularly explicit with respect to this matter. Listen, for example, to Nephi's account of his father's statement uttered only a few years after the company departed from Jerusalem: "Yea, even six hundred years from the time that my father left Jerusalem, a prophet would the Lord God raise up among the Jews—even a Messiah, or, in other words, a Saviour of the world" (I Nephi 10:4).

The Nephites were also well informed with respect to the mission of the Saviour, also the nature of the work he would perform. Again the words of an early Nephite prophet are heard: "And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall they have become free forever, knowing good from

evil" (II Nephi 2:26). The same writer says further: "Wherefore, how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah, who layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection of the dead, being the first that should rise."

SIGN OF THE SAVIOUR'S COMING.

Throughout the succeeding five hundred years and more the people were warned continually of the coming of the Lord. The words of Samuel, the Lamanite prophet, are especially exact and illuminating. Speaking of the Saviour's birth among the Jews he said: "Behold, I give unto you a sign; for five years more cometh, and behold, then cometh the Son of God to redeem all those who shall believe on his name. And behold, this will I give unto you for a sign at the time of his coming; for behold, there shall be great lights in heaven, insomuch that in the night before he cometh there shall be no darkness, insomuch that it shall appear unto man as if it was day. Therefore, there shall be one day and a night and a day, as if it were one day and there were no night; and this shall be unto you for a sign; for ye shall know of the rising of the sun and also of its setting; therefore they shall know of a surety that there shall be two days and a night; nevertheless the night shall not be darkened; and it shall be the night before he is born" (Heleman 14:2-4).

Near the termination of the period stated by the Lamanite prophet, the unbelievers set aside a certain day for the execution of the believers, provided the sign did not appear. But before these direful results fell upon the people the prophecy was fulfilled. "And it came to pass," says the record, "that there was no darkness in all that night, but it was as light as though it was mid-day. And it came to pass that the sun did rise in the morning again, according to its proper order; and they knew that it was the

day that the Lord should be born, because of the sign which had been given" (III Nephi 1:19). Thereafter the Nephites measured their dates from the appearance of this sign.

Samuel the Lamanite had also predicted that at the time of the Saviour's death and resurrection among the Jews there should be three days of darkness upon the land. As the time approached, however, unusual disputations arose among the people, some doubting and others believing. The conditions that followed are best expressed in the words of the record. "There arose a great storm, such an one as never had been known in all the land. And there was also a great and terrible tempest . . . for behold, the whole face of the land was changed. . . . And many great and notable cities were sunk, and many were burned. . . . And there could be no light because of the darkness, neither candles, neither torches; neither could there be fires kindled with their fine and exceedingly dry wood, so that there could not be any light at all" (see III Nephi, chapter 8).

FULFILMENT OF THE PROPHECY.

After a period of three hours the destruction ceased and the people could be heard from the darkness bewailing the fact that they had not repented before. Immediately following the period of three days' darkness, the Saviour manifested himself to the people of Nephi who had assembled in a vast multitude about the temple in the land of Bountiful. He invited the awe-stricken throngs to come forward and examine the wound in the side and the nail prints in his hands, that they might verily know that it was he. After the people had thus satisfied themselves they fell upon their knees and worshipped him saying "Hosannah! Blessed be the name of the Most High God." Jesus remained among the Nephites for a period of several days. He ordained certain chosen ones to the priesthood; he explained in much detail various principles and ordinances of the Gospel; he healed the sick; he gave the name of his church; he blessed the multitude, and ascended into heaven.

CLOSING EVENTS.

As a result of the Saviour's visit, the Nephite and Lamanite people were united in the cause of truth and lived righteously for several generations. Later however sin returned and shortly after the beginning of the fifth century of the Christian era the Nephites lost their identity as a nation because of their own iniquity and the merciless attacks of their kinsfolk the Lamanites. Moroni was the last keeper of the records. He it was, some fourteen hundred years later, who transferred the plates to Joseph Smith from which the Book of Mormon was translated.

In conclusion it should be said that doctrinally the Book of Mormon is in perfect accord with the Bible; furthermore, that it is plainer and more easily understood. The Bible is the word of God to his children of the eastern continent. The Book of Mormon is the word of God to his children of the New World. The Church of Jesus Christ of Latter-Day Saints urges all people to become familiar with this new revelation of God. Within it will be found a wealth of information and blessing.

Sunday School Rally Day, October 23rd.

A special Sunday School Rally Day will be held October 23rd, 1932, by all Branch Sunday Schools of the South African Mission. The purposes of this rally will be to secure greater interest in the Sunday School work and to increase the enrollment and attendance at Sunday School meetings.

The Mormon Sunday Schools afford theological education for people of all ages. Many schools have been organised throughout the mission during the past year and many pupils enlisted. Many non-members enjoy this phase of our religious educational system. The beautiful lessons interestingly conducted by competent and worthy teachers are developing greater faith in God and respect for fellow-men.

Interesting Paragraphs.

THE FULNESS OF TIMES.—

What is the meaning of the term—the fulness of times? The following is an explanation by the Prophet Joseph Smith, published in the *Millennial Star*, Vol. 16, page 220. “Now the thing to be known is, what the fulness of times means, or the extent and authority thereof. It means this, that the dispensation of the fulness of times is made up of all the dispensations that have ever been given since the world began, until this time. Unto Adam first was given a dispensation. It is well to know that God spoke to him with his own voice in the garden, and gave him the promise of the Messiah. And unto Noah also was a dispensation given. And from Noah to Abraham and from Abraham to Moses, and from Moses to Elias, and from Elias to John the Baptist, and from them to Jesus Christ, and from Jesus Christ to Peter, James and John, the apostles, all having received their dispensation by revelation, spoken by all the holy prophets since the world began, the end of which is the dispensation of the fulness of times in which all things shall be fulfilled that have been spoken of since the earth was made.” (The Mormon people believe that we are now living in the dispensation of the fulness of times and that Joseph Smith was the Prophet at the head of this the last dispensation.—D.)

PRIESTHOOD POWER. — Rites and ceremonies, ostensibly performed as having effect beyond the grave, are but fleeting shadows if the power of the Holy Priesthood (the Divine authority from God) be lacking. Ordinances established by divine command and administered by men authoritatively ordained embody the very substance and certainty of salvation, provided only that the baptised believer forfeits not his glorious title through sin.

It stands an incontrovertible fact that during the long centuries of spiritual darkness incident to the universal apostasy following the apostolic dispensation, men professed authority they nowise possessed, and essayed to perform ceremonies of their own devising in lieu of the ordin-

ances they could not administer.—James E. Talmage.

THE MANNER OF BAPTISM.—

The manner in which baptism was to be administered was clearly taught by our Saviour to the Nephites, (Ancient Americans) when, after his resurrection in the Holy Land, he appeared to the inhabitants, of the American continent, blessed their children, healed their sick, appointed twelve apostles as he did in Palestine, and gave instructions regarding principles of the gospel.

The following is the precise text of his instructions regarding baptism: “Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptised in my name, on this wise shall ye baptise them: behold, ye shall go down and stand in the water, and in my name shall ye say, calling them by name, saying, Having authority given me of Jesus Christ, I baptise you in the name of the Father, and of the Son and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water. And after this manner shall ye baptise in my name.” (II Nephi 22-26, found in the Book of Mormon.)

A MAN CAN LEARN MORE

through the inspiration of the Spirit and revelation than he can learn in any lifetime of study, if God will but give him one glimpse of the eternities in which he lives, said the Prophet Joseph Smith.

THE LAW OF TITHING is the epitome of the Gospel. It is genuine worship and true recognition of the sovereignty of God. It is real consecration, the giving of the muscle and the energy of life to the cause; and it begets the abundant life of love and service for which the Christ came.—Stephen L. Richards of the Quorum of the Twelve Apostles.

DIVINE AUTHORITY RESTORED.

Excerpts from “The Prophet Joseph Smith Tells His Own Story.”

We still continued the work of translation (of the Book of Mormon);

when, in the ensuing month (May, 1829) we, on a certain day, went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from Heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying:

“Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and the baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.”

He said this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptised, and gave us directions that I should baptise Oliver Cowdery, and afterwards he should baptise me.

Accordingly we went and were baptised. I baptised him first, and afterwards he baptised me—after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood—for so were we commanded.

The messenger who visited us on this occasion and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the Priesthood of Melchizedek, which Priesthood, He said, would in due time be conferred on us. . . . It was on the fifteenth day of May, 1829, that we were ordained under the hand of this messenger, and baptised.”

Men grumble because God puts thorns on roses. Would'nt it be better to thank God for putting roses on thorns?

The Lord's Job.

The Lord one day had a job for me,
But I had so much to do;
So I said, “Please Lord, get somebody else,”

Or “Wait till I get through.”
I don't know how the Lord came out,
But He seemed to get along;
But I felt a kind of sneaking like,
And knowed I'd done God wrong.

One day I needed the Lord myself,
Needed Him right away;
But He never answered me at all—
But yet I could hear Him say,
Away down in my accusing heart,
“I've got so much to do—
You get somebody else this time,
Or wait till I get through.”

Now when the Lord has a job for me,
I never try to shirk;
I drop whatever I have on hand,
And does the good Lord's work.
And my affairs can run along,
Or wait till I get through;
For nobody else can do the job
That God's marked out for you.

—Selected.

How it Works.

Both the narcotic effect of tobacco and the fact that the habit is not hereditary often leads to such results as related in the following story:—

During the recent war at one of the Western Cantonnments, a Utah boy, a private, sought promotion in the army. So often had he applied, with unfavourable results, that one day he went to his company commander, determined to know the reason. The following conversation ensued:—

Youth: “I want to know why it is that I am constantly overlooked, while others are promoted over my head all the time?”

Officer: “Do you really want to know?”

Youth: “Yes, sir, I do.”

Officer: “Well then, I'll tell you. You're a ‘Mormon,’ aren't you?”

Youth: “Yes, sir, I am, and I'm not ashamed of it.”

Officer: "I understand that your church has a rule against the use of tobacco. Is that right?"

Youth: "Yes, sir, it is."

Officer: "Do you keep that rule?"

Youth: "No, sir, I don't, because I

Officer: "Never mind the reason. And your church has another rule against gambling, hasn't it?"

"But I don't gamble, sir."

Officer: "You do; because I saw you at it not a half-hour ago. And another rule of your church, I take it, is against lying—a rule which you also break, it seems. Qualities in an officer are courage and obedience to rules. You possess neither. If your parents and your church haven't been able in twenty-five years to make a man out of you, Uncle Sam can't do it in two years. Good-bye."

—*The Improvement Era.*



Scott Wakeford—Amy Wakeford—Blanch Du Plesis.

The Eerste River Relief Society Bazaar.

One of the most energetic Relief Society Organizations in the South African Mission is at Eerste River, Cape District, which has an active membership of three devoted Sisters. Being isolated the opportunities for raising funds to carry on Relief Society work are limited. But these good Sisters have found a unique way to raise money and have just recently turned into the Mission Charity Fund £3 14s. 7d. to be disbursed to the needy in the Mission. As the picture above indicates, they put up a sign which reads "Relief Society, help the poor, good value," and erected a stall on the Main

Road leading from Cape Town to the Strand and there the table is laden with appetizing foodstuffs prepared with their own hands, flowers from their gardens, and articles of wearing apparel which are sold to the passing motorists. In this way they have been able to do their part as a Relief Society in aiding the poor and unemployed. The following are the officers who constitute the membership: Amy P. Wakeford, President; Susie Jakins, first Counsellor; and Madge Halse, second Counsellor and Secretary-Treasurer. The Sisters are supported and assisted, when needed, by their husbands, who are the Brethren of the Branch. Brothers Scott, Wakeford, Eric Jakins and Leslie Halse. Some neighbours and friends have also given this Relief Society support.—S.

Elders Peterson and Gardner.

Honourably Released.

Elders Byron C. Peterson, of Gunnison, Utah, and Samuel L. Gardner, of Blackfoot, Idaho, were honourably released from further missionary duty in South Africa, September 9th, and sailed from Cape Town for their homes the same day aboard the "Kenilworth Castle." These two elders will be greatly missed among their friends and acquaintances, because each of them was well liked and kept the Sweet Spirit alive in whatsoever company they associated.

Elder Peterson arrived in the Mission field May 1st, 1930, and served faithfully for 28 months. He did a splendid Mission and was good and kind to everyone and especially thoughtful of the poor and aged. His spirit is a happy one and he lives the following words of Sir H. Davy: "Life is made up, not of great sacrifices or duties, but of little things in which smiles, and kindnesses, and small obligations, given habitually, are what win and preserve the heart and secure comfort." Elder Peterson could do tasks of hard work of almost any nature that would tax the strength of the strongest. He was President of Cape and East London Districts, where he laboured during his Mission.

Elder Gardner laboured mostly in the Transvaal District and spent 22 months in missionary labour from November 10th, 1930, the date of his arrival, until the day of his departure. He was only a boy of 18 years when he came here, but good and humble. He made many friends and it is interesting to note that his best friends are counted among those he met during various times he was sick. For instance, while he and Elder Peterson were on a country trip he became ill. They went to the home of some people in The Strand, C.P., who took them in because he was sick. Love began to grow for their teachings and soon the family of Edwin Joseph Jakins was baptised and largely as a result the Strand Branch of

the Church has been organised. "Some maladies are rich and precious," says Hawthorne, and though Elder Gardner was sick at various times, still the sick portion of his mission has been very fruitful, likewise the other part. He was sick for two months prior to his release.

All who have met these two fine men will use the words of Washington Irving as a tribute to them: "How easy is it for one benevolent being to diffuse pleasure around him, and how truly is a kind heart a fountain of gladness, making everything in its vicinity to freshen into smiles."

President and Sister Dalton, the missionaries and members and friends, all join in farewell and good wishes to them, and may they with their loved ones, enjoy happiness and prosperity.—D.

Sacrament Gem for October, 1932.

Oh, remember what was done
That the sinner might be won.
On the cross of Calvary
I have suffered death for thee.

CONCERT RECITATIONS FOR OCTOBER, 1932.

Gospel Doctrine Class.

"Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day." (Alma 37: 37.)

Book of Mormon Class.

"Yea, woe unto him that shall deny the revelations of the Lord and shall say the Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost!" (III Nephi 29: 6.)

New Testament Class.

"Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19: 13-14.)

Church History Class.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.—Ninth Article of Faith.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.—Tenth Article of Faith.

Primary and Kindergarten Classes.

"When I run about all day,

When I kneel at night to pray,
God sees.

Need I ever know a fear?

Night and day my Father's near;
God sees."

Interesting Testimony of H. N. C. Lotter.

Brother H. N. C. Lotter, who became converted with Brother B. J. Dippenaar in Port Elizabeth a few months ago, after the two fine men had purchased a Book of Mormon from a second-hand book store and thoroughly read and studied it and then were recently baptised, was shunting in the Germiston railroad yards August 27th and was instantly killed. He had lived the teachings of the Gospel to the time of his death. The following is an extract from a letter he wrote to Elder C. D. Taylor five days before his fatal accident: "I just want to tell you Elder Taylor that I have been desirous to know of the Lord more about the Gospel and the Church, to have revealed unto me in a dream, whether it is the true Gospel, because of so many temptations following me now. So this is the dream I had: I had been very, very thirsty and in front of me there was much water to drink, and so I took of the water and did drink until I could hold no more. After I awoke this dream came clear to my mind.

For this dream refers to the Gospel you brought to me, and that I partook of. So now I am truly convinced and know that it is the Gospel of Jesus Christ and that Joseph Smith was ordained of the Lord." —D.

Mission Meeting Contest.

Excitement is becoming prominent, interest keen, many new faces are appearing in meeting places, and the expression is frequently heard, "I hope we win the song books," as the Mission Meeting Competition goes into the fifth month of the six months contest between the various Districts. The Relief Societies are now taking an active part in that they hold sewing circles to count as meetings and besides to get material ready for the coming bazaars. District Presidents and Elders are almost at wits' end to find places where more meetings can be held, but they still find them. Neighbourhood Primaries have been commenced in Cape Town to get out the children and to also help the Relief Societies. The little children or "Busy Bees" enjoy doing their sweet bit of service. Their motto is "Service is Sweet." It is beautiful to see a few strong men take forty minutes off from a busy day to stop and sing and pray together and hold a meeting in the name of the Lord. Ah! such a thing makes humility, strength of mind and nobleness of thought. Wonderful it is to find young people desirous of coming before the Lord in praise with a song and prayer and then to see them study the best books in a meeting together. Then too, it is sweet to see the more reserved women and boys and girls try in their humble ways to hold meetings together, and it is inspiring to note the joy when the success of their meetings are reported.

There is no time for anyone to lose. The end is drawing closer and the opportunity to help in this self and community ennobling cause will soon end. Any parents who do not claim this privilege for their family are depriving their children and themselves of a sweet influence and many comforting blessings.

Continued effort in this cause which is

claiming the thoughts and attention of so many people in the Mission is encouraged. "Carry On" everybody. Keep going to the end. You may find you have done the best as an individual, or that you are in the winning district.

The results and standing of each district are given below.—D.

District.	Total meetings held.	Total attendance.	Average Number of Meeting held per member.	Average Number of Meetings attended per member.	Percentage now as with a possible 100.	District Membership.
Transvaal	951	11,685	3.32	46.93	96.16	249
Cape . . .	1,165	10,338	4.38	38.86	87.97	266
E. London	227	2,204	2.49	23.95	52.62	92
P. Elizab'h	261	2,636	2.23	22.48	48.58	117
Natal . . .	158	1,288	2.08	16.95	39.52	76
Bloemfont'n	83	609	1.38	10.15	24.57	60
Kimberley	79	590	1.18	8.80	21.16	67

MISSION NEWS.

CAPE DISTRICT.

Elder H. H. Smith, District President,
"Cumorah," Main Road, Mowbray.

Meetings held at the above address, Sunday, 10.30 a.m. and 7.0 p.m.; Mutual, Tuesday, 7.30 p.m.; Priesthood and Relief Society, Thursday, 7.45 p.m.

A large number of members and friends gathered at the home of Brother and Sister Daniels on August 22nd to celebrate their birthdays. The evening was spent in a fine meeting, after which refreshments were served. We all wish Brother and Sister Daniels many happy returns of the day.

The Mowbray Branch M.I.A. held a social on August 23rd. It was well attended and as the crowd was in lively spirits, everyone had a fine time.

President and Sister Dalton and Elders Wright and Smith made a short visit to the Strand on August 29th. While there the Elders administered to Sister Violet Phillips, who has suffered a nervous breakdown.

Sister Sundstrom, of Van der Stel, Brother Porter, of Rugby, and Sister Holman, of Woodstock, have all been suffering from various ill-effects during the past month.

A combination food sale and social was held at Cumorah on September 1st, to swell the Relief Society Transportation Fund, and also to celebrate Elder Dalton's birthday. Good refreshments prepared by the Relief Society Sisters did much to help both the Fund and the celebration.

Elders H. H. Smith and Evan P. Wright went to the Strand to hold conference there on September 4th. They also held conference at Eerste River on September 3rd. Both Branches had fine reports that showed much progression and advancement in the Gospel. A social held on September 3rd was enjoyed by a large number of members and friends.

Branch Conference was held with the Mowbray and Goodwood Branches on September 11th, and with The Branch of Love on September 12th, by District President H. H. Smith and Elder E. P. Wright. These Branches showed an activity and interest that is highly complimented.

Elders Byron C. Peterson and Samuel L. Gardner sailed from Cape Town for Utah, via England, in the "Kenilworth Castle," September 9th. Both of these Elders were well known and will be missed by their many friends here in South Africa. We wish them all of the best of life.

"Cumorah" had the pleasure of a visit from Messrs. and Miss Smith, of Maitland, and Miss Nichols and Sister Eileen Jakins, of the Strand, on Sunday September 11th.

TRANSVAAL DISTRICT.

Elder Clarence E. Randall, District President,
395 Commissioner St., Johannesburg.

Meetings held at above address, Tuesday, 8.0 p.m.; Friday, 8.0 p.m.; and Sunday, 10.30 a.m. and 7.30 p.m.

Cottage meetings have been held at the following homes during the past month: N. G. Muir's, Smith's, Kruger's, Cook's, Hubert's, Visagie's, and Botha's, in the Johannesburg Branch; Brummer's, at Waterfall; McKnight's and Joubert's, at East Town; and van der Merwe's at Springs. These meetings are progressing nicely, and many interesting subjects are being taken up.

The following children of Mr. and Sister

Gert Jacobus Oelofse, at Springs, were blessed by Elders C. E. Randall and Eldon Harris, on August 25th: Gert Jacobus, Christina Elizabeth, Johannes Martha, Mary Ann Robison, Sarah Mary, and Susanna. The first three were blessed by Elder Randall and the last three by Elder Harris.

A mutual social was held at Ramah on July 29th, with forty-five present. The evening was well spent with a good programme and games.

Brother Alvin Hubert was united in marriage to Miss Agnes Parker, at Pretoria, on August 6th. The ceremony was followed by a reception for the young couple, after which they took train for a two weeks' honeymoon to Durban. We wish them a long and happy married life.

A trip to Pretoria was made by Elders C. E. Randall and Richard Knight, on August 10th. While there they visited members and friends and held a number of meetings. They report everyone at Pretoria Branch well and happy in the Gospel, and that they are doing their bit toward furthering the work of the Lord. Meetings were held at the home of Brother and Sister Roelof van Rooyen, of West End.

We are happy to report that Brother and Sister George E. W. Smith and family have moved up closer to Ramah, and are now enjoying their new quarters at 34, Cornelius Street, Troyville.

On Sunday, August 14th, Branch Conference was held at Ramah. In Sunday School a fine programme was presented by the younger members, and reports of the different organizations were given by the various officers.

A Sunday School was organised at East Town on August 14th by the Elders and is at present under their supervision. There were a goodly number of members and friends present at the first meeting, and we are expecting it to grow in the future.

The play "Soul Mates" was ably presented before an appreciative crowd of people at Ramah on the evening of August 18th. The Mutual Improvement Association was responsible for presenting the play and they are to be complimented.

Ramah had the pleasure of a short visit from Sister Mary Phillips and her son,

Brother Bert Phillips, of Strand, C.P., who were passing through Johannesburg on their way to Durban for a holiday.

Branch Conference was held at Waterfall on Sunday, August 21st. Reports of the different Auxiliaries and activities were given by respective officers, after which District President C. E. Randall gave an encouraging talk on the general conditions of the Church in this vicinity and throughout the world. Elder Richard Knight accompanied Elder Randall to the Conference.

On August 22nd Elders Randall and Harris made a trip to Boksburg, where they presented the lantern lecture to a group of interested friends at the home of Mr. and Mrs. Hellon.

We are sorry to report the death of Brother Hermanus N. Lotter, a new member from Port Elizabeth, who was transferred to Germiston on August 1st. He was killed Saturday, August 27th, while shunting at Germiston. We feel his loss and convey our deepest condolence to his dear ones.

Sister Joyce Christensen has gone to Durban, where she will spend a few weeks' holiday.

NATAL DISTRICT.

**Elder John H. Smith, District President,
545 Smith Street, Durban.**

Meetings held Sunday, 10.30 a.m. and 7.0 p.m., in the Patlansky Studio, Buchanan Buildings, West and Russell Streets.

Sister Wade, the oldest member of the Church in Durban, was injured in a fall at Jacobs. However, she is well on the way to recovery and good health now.

A dance and bazaar, which was quite well attended, was sponsored by the Durban Branch Relief Society on July 30th.

The ladies' declamation contest was held August 7th. Sister Evelyn Getaz was adjudged the winner.

During this month the lantern lecture was shown to 36 people at the home of Sister Sweeney.

Brother May has completed the Book of Mormon for the fifth time. He says that he is firmly convinced that it fills the world's needs for scripture at the present time.

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Sister Hancock is responding very ably to her position as Secretary of the Durban Branch Relief Society. She is to be complimented on the progress she has made in the Gospel.

Cottage meetings are being held regularly and much interest is being shown by the members of the Branch. Meetings have been held in the homes of Mr. Hancock, Sister Sweeney, Brother and Sister Trestrail, Sister Hayden, Sister Getaz, and Brother and Sister Street.

Mrs. Ferguson has returned to Durban after a holiday of a month and a half at Port Elizabeth.

Durban Branch Relief Society is working hard, and hopes to be able to send four delegates to Johannesburg for Relief Society Convention.

PORT ELIZABETH DISTRICT.

Elder C. D. Taylor, District President,
"Homelea," Cuyler St., Port Elizabeth.

Services held at Mechanic's Hall, No. 9 Donkin Street, Sundays, 10.30 a.m. and 7.30 p.m.; and Wednesdays, 7.30 p.m.

A social was held in the Mechanic's Hall on July 27th, in commemoration of Pioneer Day. Appropriate costumes, games and refreshments made the evening one to be remembered by all present.

The lantern lecture has been shown in the homes of Mr. and Mrs. Perring, Mr. Stark and Mrs. Kennedy during the past month.

Brother and Sister Brown and family have moved from Fairview to Walmer. They are happily settled in their new residence, and now will be able to enjoy a closer association with the Port Elizabeth Branch.

Elders C. D. Taylor and M. F. Smith were in Uitenhage during the month, and while there they were able to help Sister Erasmus with the Genealogical work, and also visit Brother and Sister Smith and family, who are moving to Durban.

Mr. I. C. Louw, an active friend of the Church in East London, paid the

Port Elizabeth Branch a visit while en route to his home in George.

Many meetings are being held in the Port Elizabeth District and much knowledge and encouragement in the Gospel is being gained by the members. Meetings are being held regularly in the homes of Brother Liston, Sister Russell, Sister Humphries, Brother Kozakiewicz, Sister Van der Walt, Brother Doller, Sister Seaward, and Mr. Stark.

EAST LONDON DISTRICT.

B. A. T. Jubber, Branch President,
95 St. George's Rd., East London.

Meetings held at Sons of England Minor Hall, Sundays, 2.30 p.m.

On Saturday night, August 20th, the East London Branch Relief Society sponsored a dance in the Jewish Synagogue. Due to a good floor and a fine orchestra, everyone felt repaid for attending.

Misfortune has been attending the East London Branch in that Sister Maude Jubber and Sister Toughy have been ill, and Brother B. A. T. Jubber has injured his left eye.

Thursday, July 28th, an "American Auction" and "Penny Ante" social was held at the home of Brother and Sister C. H. Jubber. All that was on display was sold, and everyone enjoyed the evening immensely.

Mr. I. C. Louw, a friend of the East London Branch, has gone to George to join his parents. The Branch is sorry to see him leave, and wishes him all success possible.

The District is deprived of missionaries for the time being since President B. C. Peterson has been released and Elder Ervin MacArthur has been transferred to Johannesburg.

East London members and friends are sorry to have Elder Peterson leave them for good, but are happy because of the sweet memories that linger after him. It is hoped that Elder MacArthur can come back before leaving Africa.

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